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admitted. Durkheim has done good service in emphasizing the influence of society, and his work deserves most careful study from this point of view.

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HASTINGS' ENCYCLOPAEDIA OF RELIGION AND ETHICS¹

The latest volume of this monumental undertaking, like those which have preceded, will awaken in the reader a new appreciation of the extent and the significance of the realm covered by the terms religion and ethics. Seemingly there is almost nothing of importance in human life which does not have its direct or indirect bearing on these subjects. The obvious difficulty which meets the editors is to secure articles written by experts and at the same time to keep in mind the real purpose of the encyclopedia. It is the easiest thing in the world to allow a discussion of certain philosophical or anthropological theories to proceed without definite relation to the bearing of it all on the problems of religion or ethics. On the whole, the editors have succeeded remarkably well in this difficult task, although occasionally one feels that no actual contribution to the main theme of the encyclopedia has been made.

An even greater difficulty is found in the almost inevitable doctrinal or ecclesiastical attitude found in those selected to write on Christianity. A theological professor or a clergyman is usually an advocate, and with the best intentions in the world will interject into a historical discussion a reference—religious rather than critical—to “the teaching of our Lord on this subject” (e.g., p. 438). It must be confessed that there is sometimes a noticeable difference between the treatment of a phase of belief or of practice in other religions and the treatment of it in Christianity. For example, in the article on “Marriage” in this volume, while the author, W. M. Foley, gives an admirable historical survey of actual Christian beliefs and practice, he finds it impossible to avoid the feeling that he ought not only to give us information, but also to indicate authoritatively what the Christian doctrine is and to refer to the divine sanctions in marriage. That he so largely subordinates this doctrinal interest to a fair-minded historical presentation is an indication of the

¹*Encyclopaedia of Religion and Ethics*. Edited by James Hastings, with the assistance of John A. Selbie and Louis H. Gray. Vol. VIII, “Life and Death—Mulla.” New York: Scribner, 1916. xx+910 pages. \$7.00.

wholesome influence of the comparative point of view necessitated by the appearance of his article alongside of others which must necessarily eliminate doctrinal prejudices. The article on "Miracles," by J. A. MacCulloch, is much less successful. Here the reported miracles in non-Christian literature are discussed dispassionately and critically. But the miracles of Christianity are to be defended, although criticism makes necessary certain cautionary statements here. The apologetic portion of the article consists of a clever dialectic seeking to make possible the retention of the word "miracle" in connection with a modern world-view which makes no natural place for the concept.

The present volume contains some unusually valuable discussions. The opening article on "Life and Death" is especially interesting. Here the treatment of Christian ideas incorporates a gratifying amount of historical material drawn from the general environment of early Christian thinking. The article on "Magic" is well worked out. Especially valuable are the sensible critical remarks of Marett in his introductory section, in which he exposes the prejudices which have led so many writers to strain and labor to exclude magic from real religion. Just because we moderns regard magic as something unworthy, we feel that it must somehow be shown to have no rightful positive place in the history of religion. Marett suggests that if we should use some neutral word like "cult" or "ritual," we should be able to deal more impartially with the content of early religion. By the way, it is noticeable that while Babylonian, Buddhist, Egyptian, Greek and Roman, and Jewish religions (to mention only a few of the sections) all have definite magical doctrines and practices, the reader who is curious to know whether Christianity developed any similar conceptions is referred to the article on "Charms and Amulets." It is to be regretted that this somewhat incidental way of discussing so important a matter should have been adopted.

Except for the tendency to deal tenderly with Christianity, so as to secure doctrinally desirable conclusions, the encyclopedia represents that spirit of exact and sympathetic historical study which is characteristic of the modern study of religion. The difficulties to be overcome in this pioneer undertaking are enormous. To exhibit the religious and ethical phases of all human life in this broad fashion is a task calling for rare catholicity; and it is a cause for gratitude that such abundant material is being furnished with so large a degree of historical accuracy.

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